25

An Jenkins (Anthony)

ALARUM

To the PARISH, called,

Olives Southwark,

For to Awaken them out of the State of

CARNAL SECURITY:

And that they hearken to

God's Witness,

Which alwayes calls to that which is Good, and doth, and ever will, ſtand a WITNESS againſt that which is Evil.

WHen I have conſider'd the State and Condition of you, it hath cauſed Sorrow in my Heart to ſee how you are led along from Week to Week, and from Moneth to Moneth, and from Year to Year, by ſuch who cauſe you to err.

BRITISH MUSEUM

And the End of my writing is, that ye might be awakened out of the drowsie State and Condition you are now in.

If any should be hereby awakened, and enquire and ask, *What shall we do, that we may come to a better State and Condition?*

Why this I have to say to such, Cease from Man, whose Breath is in his Nostrils; for, if you consider aright whereof he is to be accounted of, what are you the better for hearing him Preach from Year to Year, that feeds your Ears with words, which does not avail you any thing? I do not deny, but you may hear good words; ye may hear the Scripture read, the which, such as Preach to you make a Trade on them; the which you know, as well as I: and some keep Journey-men, or a Journey-man, to feed your Ears with words, to the end, that you may enrich the Master of such Journey-man or men.

Neighbours, I dare not flatter, but deal plainly with you; for the Lord hath caused his Light to shine out of Darkness, and hath shined into my Heart, and hath thereby discovered to me the Evil that was there inhabited, which was of the Devil, the Prince of Darkness; and now I can say, to the Honour of God, I, who was sometime in Darkness, am come to be made Light in the Lord; who is over all, God blessed forever, *Amen*, saith my Soul.

I Having obtain'd Mercy, who was in the sight of the new and living Way, which is Christ Jesus, the Light which lighteth every man which cometh into the World; yet lost it again in a great measure: Yet such was the Love of God unto my immortal Soul, that he did not leave striving with me; although I was in a great measure departed from the Living Way, and was gone into the way of Evil-doers, and so took pleasure in Unrighteousness; yet such was the Love of God, that he did not leave me, nor forsake me; such was the Love

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of the Lord to my ſoul, who is no Reſpecter of Perſons, but whoſoever feareth him, and worketh Righteouſneſs, is accepted of him.

But this is my Teſtimony for God's Truth, which he hath vouchſafed, in his Love and Mercy, to make me a Partaker of, None can work Righteouſneſs, but ſuch as come to that Righteous Principle, which God hath plac'd in the Conſcience of Man; the which is Divine, its Pure, it bears Witneſs againſt whatſoever is Evil: Theſe things I do not write barely by hear-ſay, but by good Experience (ſo I have cauſe to term it) For it did judge and condemn me Evening, and Night, and Morning, for evil Deeds and Words, whil'ſt I was in the performance thereof. And to this Witneſs I direct you all, in the Love of God only, and for no Self-ends, nor yet to be ſeen in Print the Lord knows my heart; therefore let not this be ſlighted; for, it ought more to be look't after, and enquir'd into, then heretofore it hath been by you: Do not think 'tis enough to go to hear a man ſpeak a few words to you, whil'ſt a Glaſs is a running, it may be, about an Hour; for if you do, you will find one day that you were miſtaken, but then it will be too late for you; if that were enough, then it were an Eaſie Way to Eternal Reſt: But thoſe that come to Happineſs, muſt come to the Way, which the Lord hath prepar'd before the Eyes of all People, to enlighten them, and to be their Salvation.

If any ſhould enquire, *What is that Light, that did lighten the* Gentiles?

Why, it was Chriſt, the Covenant of Light, which God promiſed, in his Love, to ſave thouſands that were in Darkneſs.

But ſome may ſay, *We have that which they had not, therefore we need not queſtion, but it will go well with us.*

But this I affirm; Although ye may hear men Preach againſt that which they and you live in the practice of, yet if ye come not to the Light, which did enlighten the *Gentiles*, you will be in Darkneſs; *For, whatſoever maketh manifeſt, is Light*, as it was written by an experienc'd man: *Thy Commandment is a Lamp, thy Law is Light, and the Reproof of Inſtruction is the Way of Life*; ſo every one mind that which reproveth for Evil; and that, if

joyn'd to and obey'd, will be as a Light to thy Goings: For if thee or I should follow after men, and learn of them, what will they teach us, but to be Covetous and Proud of Parts and Wisdom, which wisdom is but Foolishness with God? For, the Lord is now arisen and arising, to stain the Pride of all Flesh; there shall be a Desolation upon those that have been set about a Work, which the Lord did not set to work

But some may say, *Who can say the Lord did not set our Ministers at work?*

Why this observe, and do not deal treacherously with thy own Reason, Do'st thou think that God ever imploy'd a man to do any thing for him, and did not give him strength to perform it? Do not think him to be, as he was reported to be, That gather'd where he did not strow; no, no, he is not such a one: If the Lord had imploy'd these men, then it would have been done; but these have done, as others before them did; that is, Go, when as the Lord never sent them, and so did not profit the people at all.

And further, It doth appear to every unbyast mind, that these are not God's Ministers; for they look more after the Fleeces, then the Sheep: For the good Shepherd layeth down his Life for his Sheep; but the Hireling Flees, and yet looketh for the Fleeces. Call to mind what was done the year that the Lord sent the Plague amongst us; was not there more need of his work then, then before or since, if it would have done any good: But this I can say, Such are Physitians of no value, therefore cease from them; for if you do not, the Lord God of Heaven and Earth will render Vengeance upon you; therefore I warn you, who are the Inhabitants of this Parish, wherein I have a Beeing, Cease from Hirelings, both Master and Journeyman, receive not any more of his Glass; but come to the Physitian of Soul and Body, he that is that good *Samaritan*, that bound up that which the Fine-finger'd Priest could not touch; but if that Priest was like these of our times, that make a Trade of Preaching for Money; I say, if he was like these, then he would have alighted off a Horse, or have come out of a Coach to a took up a Bag of Money; for that they love, and that is the Root of evil

evil; if they did not, they would not covet two Pariſhes to gain their Money from them.

But ſome may ſay, *He is a Sickly Man, and therefore he doth it.* (thus perhaps will ſome plead) But if any ſhould plead for that which is evil, there is one, that we ſhall all appear before, that will be too hard for ſuch, when no Prieſt ſhall dare to appear to take their parts; therefore partake not of their Sins, for if you do, you will be at a loſs one day; were there no Receivers, there would be no Thieves: Therefore, in the Fear of God, and according to his Requirings, be ve warned, follow not the fallible; but every one turn your minds inward, to that which reproves for evil Deeds and Words; and, if heeded, it will ſhew where the heart is; if the mind be carnal, then is Death and Darkneſs over; but if the Mind and the Affections be ſet on things above, that are Heavenly, the Darkneſs will vaniſh away, the Son of Righteouſneſs will be diſcover'd; and then you will not dare to lend an Ear to a Hireling, that Preacheth for Money; but will lend an Ear to the true Shepherd's Voyce: And this I teſtifie, if any incline to hear, they ſhall not be Hearkners in vain, if they obey that Voyce that reproves for Evil, whether it be on the Right-hand or on the left, if going into that which is evil, whether it be to hear ſuch as are often confeſſing, and yet forſake not that which ſeparateth from God, the which is Sin, but plead for it term of Life; and ſo are pleading for that which with-holdeth good things from them, and are following Teachers that preſerve not their Knowledge, neither can they: *For no man knoweth the things of God, but by the Spirit of God; for they are ſpiritually diſcern'd*: Hear's ground ſufficient (one would think) for all to ſink down, and to ſtoop low; turn the mind inward, commune with thy own heart, and be ſtill; and that's the beſt Counſel I can give: For, till I came there, I was as a wilde Heifer unaccuſtom'd to the Yoak; but when I came to a conſideration how the caſe ſtood with me, between the God of Heaven and my own ſoul, I found that I had reſiſted his Will, and had ſlighted his Witneſs, and had caſt his holy Law behind my back; and had once got a habit of Company-keeping, and going to Taverns and Ale-houſes; and could ſcarce buy or ſell,

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but away to these places, although near home; and when their Marks many can bear, witness what Fruits are brought forth in such places: And whil'st I was in the practice of such things, I was not reprov'd by the Priest at all, although I did pay him six Shillings a Year. I pray what Drunkard, or Debauch't Person, hath been Excommunicated out of your Congregation, if he will but pay the Priest? And I pray, let me know one man, that was a Sinner, that is converted to be a Saint by hearing your Preacher? It is impossible it should be done; for it was said thus, *Do'st thou say, a man should not Steal, and do'st thou Steal?* To what purpose is it, if I should see a *Mote* in my Brother's Eye, if I have a *Beam* in my own Eye? If I should undertake to cast out a *Mote*, and have a *Beam*, I should be but an Hypocrite; insomuch that, if a Covetous man should say to me, *Covetousness is Sin*; and should tell me, *The Wages thereof is Death*, I might say to such a man, *Thou art the Man*; *and if it be well with thee, it cannot be much amiss with me.* And so, here the People take liberty by the Priest, and go hand in hand into Darkness, and sport away their pretious time in Vanity; and when such come to Sickness, then if the Aggony of the Distemper taketh not away the Senses, then such cry out many times, *Oh! what will become of my Soul? I have been so, and so*; then, *Oh that I might live longer, that I might have Space for to Repent*: But thou should'st have read in this Book of Conscience sooner: Can'st thou read now, and could'st not see to read before? What hath open'd thy Eyes now? Was not a Measure of this in thee before now? Was not the *Quaker's* Light made known to thee till now? *Yes*, perhaps such a one may say, *it was within me, and did condemn me for what I did, that was evil*; *but our Teacher signified, That was the light of a natural Conscience*; *and also said, That the* Quakers *were Deceivers, they being deceiv'd themselves*: And also might say, *It was said, That in the last dayes Antichrist shall come*; and some have dar'd to say, *The* Quakers *are them.* So here these Merchants of *Babylon* Sell Souls, and Gain Money from Parishes for Poyson-stuff; and so poor Souls are betray'd: For, had not such a one fallen into the hands of such a Priest, he might have come to have read in the Book sooner: So that these neither

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enter themſelves, nor ſuffer others to enter, that otherwiſe might enter: Therefore, before it be too late, come to the Manifeſtation, which is given every one to profit withal; and that is that which will be a Guide out of that which maketh Mankind Miſerable: For, in this the Day of God's Power, that hath overſhaddow'd Thouſands in this our day, we ſee it to be our Duty, to bear a faithful Teſtimony for him; although for the performance thereof they hazard themſelves, as did he who ſaid, *Follow Me*; he who went before us, who lov'd not his Life to the Death, even the Death of the Croſs: And this I ſay in the Fear of the Lord, If I could have been perſwaded in my mind, that the Lord would have excus'd me, if I had neglected this Teſtimony, which was in my Mind at times ſeveral Weeks together, before I did put my Pen to Paper concerning this. I ſhould not have written, but leſt, or for fear I ſhould offend, I durſt do no leſs then I have done; although for the ſame I may be expos'd to the cenſure of ſome, who are intail'd to their Prieſt for an outward Livelihood; yet I ſhall be the more clear in the ſight of him who will render to every man according to his Deeds; for God is juſt, and that which men ſow, that ſhall they reap; and if ſo, what will become of thoſe carnal men, that ſow to the Fleſh? what may ſuch expect, but everlaſting Torment? And the Lord will be juſt, who hath invited many by his Spirit, by the Spirit of his Son; he delighteth not in the death of Sinners, but delighteth in their returning from Sin; not in a bare Confeſſing, but in forſaking of Sin: The Lord hath not delight in the Noiſe that's made by you, when ye take his Name into your mouthes, and hate to be reform'd; but yet cry, *Lord have Mercy upon us*, and, *Chriſt have Mercy upon us*; you call in vain, ſo long as ye run into ſin, as a Horſe ruſheth into the Battel; and drink in ſin, as an Ox drinketh in Water.

Oh! I have often been griev'd and vex'd, to hear Children take the Lord's Name in vain, and the conſideration hath been their Parents they learnt it of, who profeſs themſelves to be *Chriſtians* in words, but their deeds do manifeſt them to be Anti, againſt Chriſt and his People: So the deſire of my ſoul is, that all may be awaken'd; for the Lord calls to you by an Inſtrument, that many Ears will ſhut themſelves againſt;

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their Ears will not love to hear any but the Learned; but if that ever the Clouds come to be scatter'd, which the godd of the World hath cast before their Eyes; they will come to See, to Read, and to Understand, that not many Wise, not many Learned; for God hath chosen the Poor and Weak things, to confound that which is Mighty; and things that *are not*, to become things that *are*.

Christ Jesus, the Light of the World, the Captain of our Salvation, who was made perfect through Sufferings; he did not go to the great Men of the Earth, for to make their Sons Disciples, the which signifies *Schollers*; but took old *Zebedee's* Sons, the poor *Fisher*-man, and the other much like unto them.

The Chief-Priests and Elders lik'd pretty well what *Pilate* did, in setting the Learned Sentence above Christ's Head; so the spirit that now ruleth, liketh well of a *Greek* Scholler, or otherwise they would not give him so much as they do, to chatter over a Speech, that effecteth no more then its seen it doth: But the *false Prophets* formerly did Preach Peace to the People, whil'st they put into their Mouthes; but if they refus'd, then War was prepar'd against such: But give them Money, and they will Sleep quietly by you: Be as wicked as you will, it never troubles the Priest; but if you do not give him Money, then to the *Exchequer* with such a one.

Oh be Awaken'd! I warn all to forbear to trade with this Merchant; for if you do, you will suffer loss one day: This have I written in love to your Immortal Souls, and not in Envy to your Teacher: as he is a Man, I love him; but as he is an Enemy to the Lord and his People, I have no Unity with him: But although he be so, and there's little hopes of the *Ethiopian's* changing his Skin, or the *Leopard* his Spots; yet I have Love, and not Enmity towards him, as he is a Man; but as he is a Flatterer, I have no unity with him; or as he is a Teacher, to do that which is evil in Conversation, although his words seem smooth, yet he will be but as a Thorn Hedge, or as rough as a Bryar; he will be for the same end, if that he doth not speedily Repent.

Let this Teacher consider, how doth his Light shine: How many poor outwardly there be, Widdows and Fatherless in this Parish?

Parish? What an Example he is; Do but call to mind the Tomb that was repair'd but a few years ago: Is this man fit to be a Teacher? If ye learn of him, ye may be worse, then ye are, for ought that I know: Not that I flatter any in Error; but my desire is, that those that are in the Sheep's Clothing may be discover'd, who are in their Hearts Woolfish; perhaps some may see it now, that never did see it; that's my End in writing, that the Wolves may be discover'd from the Lambs: Ye know the Lamb is an innocent Creature; but the Woolf will rend and tear the Lambs. See who are the Fomentors of Persecution; some were Eye-Witnesses, in *Grace-Church*-Street, how the Priests did call to the Souldiers in an Outragious manner; *Take that Man*, and *Take that Man*: Was not *Judas* the Informer for the Souldiers, when he betray'd the Innocent? He did not joyn with the Lamb, but with those that crucified the Lord of Life: And so now, that Spirit being in the Informers, that was in *Judas* for the Silver, will be Betrayers of the Seed that he hath rais'd up, to bear his Heavenly Image, which hath bin marred since Prophaneness hath abounded: The man that can deck his Head with a Perriwig, is counted a man fit to have his Liberty, and wear Ribbons like a Player; but if a man does adorn his Body with such Adornment, as becometh the Gospel of Christ; away with such a one, he's a *Quaker*: But it is better to Quake now, then hereafter; the Name was given us in Scorn, but those are Happy who are come to know thereby the Earth remov'd out of its Place; for till then, the Earth is in men's Hearts; But when the Lord comes to shake terribly the Earth, it falleth to its place, that is, under foot; such come to witness the new Creation, created anew in Christ Jesus, zealous of Good works; such come to say, *What shall I do, that I might work the Works of God?* Such have bid adue to Pleasures; such are come to use the World, as though they us'd it not; such are not taking thought so much, what to eat, or what to drink, how to eat, and how to drink (and not hinder the prosperity of Truth) that so they may come to bear Fruit unto God; for it is good Fruit that God accepts; then let every one examine, search, and see, what Fruit they bear; for the Ax is laid to the Root; now let all the Fruitless Trees look to it; for, the Tree that bears bad Fruit is for the Fire.

Therefore Awake, arise, ſtand up to that which judgeth thee in ſecret for that which is evil; that's Chriſt, the Juſt Judge of all, by whom Perfection is attain'd to: For when the Judge cometh to ſit upon his Throne, then which way ſhall the Wicked ſtand? There will be no room for the Enemy to act his part, but is contented then to go to thoſe that wallow in the Filth of the Fleſh, and are in the unclean nature: But Thanks be to the Lord, many are come to ſee the Living, and by him are made Alive, and now live to him, and not to themſelves, but unto him that hath quicken'd them.

So be warn'd and entreated for to mind that which judgeth and condemneth for Sin (although acted ever ſo ſecretly), and that will not only condemn for Evil, but will juſtifie the Well-doer, if it be believ'd in and lov'd. *David* ſaid, *Oh! how I love thy Judgments O Lord?* Zion *is Redeem'd through Judgments, and her Converts in Righteouſneſs.* So as every one cometh to be obedient to that which manifeſts Sin in its firſt appearance, and will be obedient to that which is able to ſave the Soul, which is of more vallue then the whole World: For, what will it avail a man, *to gain the whole World, and loſe his own Soul?* That's that which is pretious in the Sight of God; and thoſe that are led by his Spirit, are jealous over the Souls of all, and would not have any periſh; but come to him, who is liſted up as an Enſign to the Nations, that whoſoever believeth in him, ſhould be cured of the Mallady of Sin. He ſaid, *I am the Light of the World; he that will follow Me, ſhall not abide in Darkneſs, but ſhall have the Light of Life.* Then let all follow this Comforter, who hath eas'd many a weary Soul; Reſt they have found in him: He is the Lord of Sabboth; in Him is Reſt: All in Him are Regenerated; all have been in the Degeneration: So the Lord hath prepar'd a Way for men to be Regenerated; Praiſes be to Him forever, *Amen.*

Written to all that have taken up a Falſe Reſt, to awaken ſuch.

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Some Observations.

WHil'st men live in Pleasures, and in Pride, they are dead while they live.

That Minister that looketh after his Gain from his Parishes more then he doth after the Souls of the People, is not Christ's but Anti, against Christ: For Christ, who is the Teacher of his People to follow him, said, *Be ye Holy, for God is Holy; and be ye Perfect, as my Heavenly Father is Perfect.* But what say those Belly-godds? *No Perfection here.* Is not this, Anti, an Opposer?

Christ saith, *He that loveth Father, or Mother, or Wife, or Children, or House, or Lands, more then me, is not worthy of me.* Do the National Teachers do this? I appeal to the Witness of God in the Consciences of all men.

Christ's Ministers were to take no thought how to Speak, or what to Answer, he said, *He would be with them.* But Antichrist's Ministers do take thought, they studdy.

The Servants of the Lord are come to see in the *Light*, which shines in our hearts, to discover the *Hireling* by his *Fruits*.

The Minister of Jesus Christ said, *Be ye Followers of us, as we are Followers of Christ Jesus.* Do the National follow him? Or do they not rather go into the Way of *Cain*, and run greedily after the Error of *Balaam*, who lov'd the Wages of Unrighteousness, and would have done Wrong to God's *Israel* of old, but the Lord prevented him.

John saw in the Vision, *An Angel flying in the midst of Heaven, having the Everlasting Gospel to preach.* Where is Heaven, but where God dwelleth? Where is it that he dwelleth? Not with the Sorcerers, who are of the Stock of *Elimas*, and *Simon Magus*; but with those that are of an Upright Heart, who *Fear and Tremble at his Word*: Who are *Upright?* Who are *Tremblers?* Who are the *Quakers? Trembling* and *Quaking* is *disdain'd*; *God's Dwelling-Place* is *villify'd*; his *Habitation is struck at: But its in vain for the Pot-sheards to joyn together against the Lord's Habitation.*

And such as preach the Everlasting Gospel do witness the Lord in them, and such are his Ministers; but the Covetous, the Proud, the Persecutors, the Deceivable Ones, they have one, that hath took up his Habitation in them, and by their Fruits its known who it is; for, as all good is of God, so on the contrary, all evil is of the Devil.

And farther, those that live in Covetousness are Idolaters, What, Covetous men Serve God? What, Proud men Feed God's Flock? No, No: Christ said unto *Peter*, *Lovest thou Me more then these? —then Feed my Lambs.*

What, men that respect Persons? What, men that receive Honour one of another, and seek not the Honour of God only? They, or such, take upon them to bring souls to God? I bare my Testimony for God, Such err, not knowing the Scriptures nor the Power of God; but such know the Devil, the Prince of Darkness, that ruleth in those that disobey the Lord Jesus Christ.

And this I can say in the truth of my Heart, If I, who am the least of many Brethren, whom the Lord hath begotten again unto a lively Hope, which is Christ in us the Hope of Glory; I say, If I might be an Instrument, for the informing of this Parish, with their Preacher also; that so they might be awaken'd out of Sleep, and that they might be rais'd from dead works, and come to serve the Living God; I should not think my Labour of Love ill-bestow'd, although for the same I may be expos'd to some Hardship, I should not matter it. And this I know, that if the Lord should make use of me farther, then yet he hath, I shall be expos'd to Sufferings; but this I can say in the Truth and in the Sincerity of my Heart, *Not my will, but thy Will be done.*

When the Lord appear'd to me Years since, he shew'd me what it would cost me, if I forsook the glory of this World, that which the World liveth in; and so I come to count the Cost: so the Lord is to be serv'd and obey'd, whatever it costeth me, be it Life or Goods, or whatever; for I know, that the evil spirit is not at all chang'd or alter'd, but will appear with what strength he hath, to obstruct and hinder; he will appear now, as well as formerly against the Godly, and whosoever will

will ſerve the Lord, and ſeperate himſelf from the World; ſuch are a Prey to the Wicked now, as well as formerly: For, as God is Pure and Unchangeable; ſo on the contrary, the Devil is Evil, and changeth not; and all thoſe that follow the motion of his ſpirit, will thereby be led to Perſecute; for it is ſo, *That which is born of the Fleſh will perſecute that which is born of the Spirit.* And the Servant of the Lord ſaid, in dayes by paſt, *Bonds betide me*: here was one that was a Miniſter of Chriſt, but not till it pleas'd the Father to reveal his Son in him, and then he went forth to publiſh what the Lord had done for him and in him; he ſaid, *It had pleas'd the Father to reveal his Son* In Him; *and what was to be known of God was manifeſt* In Them; ſo he might be a Miniſter: He was one that preach't the ſame Truth, as now is held forth; which was, Chriſt *in men, the Hope of Glory*; and his Work and Labour was in the ſame Love, wherewith he was loved, to bring People to the Light, ſignifying where it was: And now is the Lord God appearing, after a long dark Night of Apoſtacy, *in* and *amongſt* a ſmall Remnant (in compariſon of the Multitude) and he will yet appear.

And the Propheſie of his Servant will aſſuredly come to paſs, that was, *That the kingdoms of this World ſhould become the* Kingdoms *of our Lord, and of his Chriſt*; *for his Right it is to Raign*: For God, in the beginning, did not create Mankind to ſerve any but Himſelf alone; but the Enemy hath ſtole away the Hearts of men and women: And that old Adverſary that tempted Chriſt, with the ſame, the which is, *The Glory of the World*; but he was the right Seed; he did not value the glory of this outward World, but reſiſted the Devil, and then he left him: And by the ſame Power many can ſay, to God's Glory, *They have taken him for their Example, Chriſt Jeſus, whoſe Kingdom was not of this World.*

And thoſe that follow Him cannot Fight now, no more then they could formerly; but in obedience to Chriſt's Doctrine, and alſo Example, give the Back to the Smiter; witneſs the Spectators at our Meeting, at *Horſly-down*, in the dayes lately paſt by; although our Perſecutors ſaid, *We carry'd Weapons to do Hurt*, they were Lyars, as well as formerly they were, that Crucified our Lord.

Lord and Maſter; him we Serve, Worſhip, and Obey: we meet not in Contempt of an Earthly King, but in Obedience to our Heavenly King: And the Weapons of our Warfare are not *carnal*, but *ſpiritual*; by which Weapons ſin comes to be diſ-thron'd, the *Sword of the Spirit*, the *Shield of Faith*, the *Helmet of Salvation*, (by which we are able to quench all the fiery Darts of the Devil) theſe are our Weapons; and thoſe that ſmite with carnal *Weapons*, are carnal men, whether they be *Profeſſors* or *Prophane*: For Chriſt Jeſus did call for a Sword, and ſaid, *He that hath not a Sword, ſhould ſell his Coat, and buy him one*: There was two, and that was enough to ſhew his Strength outwardly; for when the Prieſts Gang, of the baſer ſort, came to take him, for to put him to *death*, one of his Souldiers drew, and preſently ſmote [mark] no want of Courage, although a great Multitude was there; but in Obedience to the Great King's Commands, he put up the *carnal Weapon*; Chriſt ſaid, *His Kingdom was not of this World, therefore could not Fight with carnal Weapons; neither yet againſt Brother, nor Enemy*; but *if Brother offended, forgive him; if Enemy Hunger, give him Bread; if he Thirſt, give him Drink; Love Enemies.* And this I can ſay to the Honour of God, who hath created in me a New Heart, and hath renew'd his own Right Spirit in me, I ſhall ſignifie it to his Praiſe, That the man, or men, who did moſt abuſe me at *Horſly-down*, I could freely have communicated to him of what I have or do enjoy, whether Outwardly, or that's given me Inwardly; if by ſo doing, I might have been beneficial to his Immortal Soul thereby, but not to ſerve their ſinful Luſts with. And now is that Propheſie a fulfilling, which was, *That the Swords ſhould be beaten into Plough-ſhares, and the Spears into Pruning-hooks; Nation ſhall not riſe againſt Nation, neither ſhall they learn War any more.*

But the Objection hath been, *If all ſhould be like you* Quakers, *an Enemy might cut our Throats, a forraign Nation might come in and do it.* What's the cauſe of this Fearfulneſs? Is it becauſe ye have right to the Promiſes, or becauſe ye have none? But conſider the Lillies of the Field; Doth not the Lord cloth the Graſs? Doth not the Lord feed, or ſend Food for the Ravens? Doth he not take care of Sparrows? Oh Faithleſs Generation! But the Cauſe is known to many now, as well as formerly; for did People ſerve

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the Lord, then they might expect him to be their Deliverer: But they mind Earthly things; their Bellies they offer Sacrifices unto; the Lord is very little in their minds, but Pleasure or Profit they are busied about, and so they forget God: And how should such think, that the Lord should remember them?

This, in the same Love to you, which the the Lord visited me, do I write; and not in any Enmity against any man, or men, as men; for I desire the good of all men, and their chiefest Good too; For, all outward things will have an End; but it is to the inward Principle that I direct you all, who have been profitted by the Tallent given unto me to profit withal; it is from him, and of him, who is God over all the Works of his own Hands, who is to be Prais'd and Magnify'd forever by me his Servant.

Written the 30th of the 1st Moneth, 1671. } Anthony Tompkins.

But thus saith the Lord, concerning the Prophets that make my People Err, that Bite with their Teeth, and cry, Peace; and he that putteth not into their Mouthes, they even prepare War against him, Micah 3.5.

Therefore Night shall be unto you, that ye shall not have a Vision; and it shall be dark unto you, that ye shall not Divine; and the Sun shall go down over the Prophets, and the day shall be Dark over them, Mic. 3.6.

THE END.

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